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BIOGRAPHY.

MEMOIR OF REV. THOMAS BALDWIN, D. D.

Late Pastor of the Second Baptist Church in Boston.

Concluded from page 17.

IN our last Number we brought the Memoir to the time of Doctor Baldwin's arrival in Boston. We shall proceed with the events connected with his settlement in this city.

Dr. Baldwin, as we have related, preached his first sermon on probation in the church of which he afterwards became the pastor, July 4, 1790. In the beginning of August, some indications of a revival began to appear in the congregation. These daily increased, until a very considerable number were heard with deep solemnity to inquire, What shall we do to be saved? The interest excited by his public labours was very general; and on the 22d of August the Church and Society, by an unanimous vote, invited him to become their pastor.

As we have before stated, Dr. Baldwin had previously received an invitation to become the pastor of the Baptist church in Hampton, Conn. and also another from the church in Sturbridge, Mass. With the appearance of this latter society he was much pleased, and for some time thought that he should proba-

bly settle with them. Two considerations, however, had an influence in determining his mind to this city. One was, that he wished to reside where he could give himself wholly to the work. This was the great object for which he wished to remove at all. For this, Boston appeared the most eligible situation. He perceived that here nothing was expected of a minister but what belonged to parochial concerns. This to him was a most desirable consideration. Connected with this, the special attention which appeared among the young people at this time had great weight upon his mind. He sincerely believed that there was a greater prospect of usefulness here than in any country town whatsoever. Besides these considerations it may be remarked, that a striking coincidence of events connected with his first coming to this city, seemed to point out the path of duty too plainly to be mistaken. Under these circumstances, though with much trembling, he gave, on the 18th of September, 1790, an affirmative answer to the invitation.

Dr. Baldwin was in consequence installed on the 11th of November following. The services were performed in the meeting-house of the Rev. Dr. ELIOT, which was kindly offered for the purpose. The Rev. Dr. STILLMAN, then Pastor of the First Baptist Church of this city, preached from 2 Cor. iv. 7. *For we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us.* The Rev. Dr. SMITH, of Haverhill, delivered the Charge; the Rev. THOMAS GREEN, of Cambridge, presented the Right Hand of Fellowship; and the Rev. JOSEPH GRAFTON, of Newton, the venerable and the only survivor, offered the concluding prayer. The day was pleasant, the services highly interesting, and the assembly numerous and respectable.*

We are now called to contemplate the subject of this Memoir under circumstances very different from those with which his ministry commenced. From the frontier settlements of New Hampshire, where almost the whole of his life had been spent, he was removed at once to the centre of a polite and literary metropolis, and was placed by the side of men whose praise had long been in all the churches, and whose lives had been devoted to academic learning. Probably the pulpits of this city have never since been more ably filled. Drs. LATHROP, ELIOT, HOWARD, BELKNAP and THACHER were the ministers of the Congregational churches, and Dr. STILLMAN, probably the most eloquent and most universally beloved clergyman that Boston has ever seen, was his immediate fellow labourer. His early advantages for education were, as we have seen, but scanty. Constant labour had left him but little opportunity to improve them. He was now 38

years of age; a time of life beyond which men do not generally make much advancement in knowledge. All the resources upon which, depending on the grace of God, he could rely in this arduous situation, were sincere desires to be useful, native vigour of mind, a fixed resolution to prepare himself for the duties to which Providence had called him, and we may add, a store of sound reflections on theology, an intuitive knowledge of human nature, and sagacity in remarking the workings of the human heart.

For this situation, Dr. Baldwin proved himself manifestly equal. And his success at least proves one thing, that a man of sense is at home any where. He here commenced that course of judicious theological and critical study, which laid the foundation of his extensive reputation, and which enabled him not only to serve the church in the pulpit, but also still more extensively to illustrate and defend her doctrines through the medium of the press.

The ministry of Dr. Baldwin was at its commencement in this city unusually blest. The revival which began whilst he was preaching as a candidate, continued without much interruption for two years. To the second and first Baptist churches more than 100 were added during the year 1790. In 1791, additions were made every month, sometimes to the number of nearly 20. The whole number added to the 2d church this year was about 70.

At the time of Dr. Baldwin's installation, the number of members whose names were recorded on the books of the church was 90. Of these, many were unknown and had been long forgotten. The present number of the church is about 450. During Dr. Baldwin's ministry, he baptized more than 670 who were the fruits of his ministry in this city.

Of his life, from the time of his

* Dr. Baldwin's Discourse preached on the first Sabbath in January, 1824; with an Appendix, containing an Historical Sketch of the Church and Society.

settlement to his death, very few records are extant. The history of a clergyman, who devotes himself to the appropriate labours of his office, is of course barren of incidents which would interest the world. It is the plain and reiterated account of studies and visits and conversations and preaching, in which week after week has in rapid succession been consumed. His world is the people of his charge, or to speak still more truly and with still nicer restriction, it is that people seen only in the light of their moral relations. The changes in these relations are so gradual, that generally the minister himself, can hardly estimate them without comparing attentively and at leisure two pretty distant periods. To describe these slowly moving revolutions, the means by which they were produced, or the results by which they were made manifest, would savour of egotism, or frequently of senility. In this unostentatious labour is the time of a minister of Christ usually and most profitably employed. Unseen, and noiseless as the evening dew, his influence descends upon the people of his charge; and after his sun has set and another has arisen, its effects are most visibly acknowledged in the moral loveliness of a succeeding generation.

Such was the general tenor of Dr. Baldwin's ministry. He was a faithful, affectionate, and devoted pastor. No man was perhaps ever more tenderly beloved by his church and congregation. Nor was his usefulness confined at all to these. He was for the part of the city in which he lived, appropriately the minister of the poor, and of those who but for him, might have said, No man careth for our souls. In the chamber of sickness and the house of death, he was emphatically at home. His amiable deportment, venerable appearance, and unassuming piety, rendered him the peculiar favourite of those who felt

themselves neglected by the world. He was *their* minister. To him they could unburden their sorrows; to him could they as to a father unbosom the overflowings of their penitence. He it was whom they wished to see at their bedside in the hour of their departure, and to commit the dust of their friends to its lone and silent grave.

But not to this city alone was the usefulness of Dr. Baldwin restricted. Under his fostering hand, many of the churches in this vicinity arose, and by his parental care were they sustained. And it is no small praise both to his piety and to his ability, that they drank so universally into his spirit. He had the faculty, the true evidence of greatness, of forming other men into his own likeness. And hence it is that his character has left so broad an impression upon all this part of New England. The standard of the pulpit rose in his own denomination every where around him. He assisted the young of his brethren in their attempts to acquire the advantages of education. He set before them an example of simple, unaffected piety. He was a man of peace, and hushed all their contentions, until in his vicinity contention was wholly forgotten. In few places of our country, perhaps, is there so great a degree of harmony existing as in the associations of which Dr. Baldwin was a prominent member. This fact all will unite in ascribing to his meek, patient, wise, and upright precept and example.

It was in labours such as these that his life was principally consumed. There are, however, a few circumstances somewhat more deserving a particular notice.

We have alluded to the revival of religion which was witnessed during the two first years of his settlement. After this subsided, the church continued for some time to advance with the growth which usually attends the faithful dispensa-

tion of the word and ordinances of the gospel. In the year 1797, the congregation had so much increased, that it was found necessary to enlarge their place of worship. This work was completed and the house re-opened on the 30th of November, in that year. A sermon was preached by the Pastor on the occasion, from Psalm cxxii. 7, 8, 9. Peace be within thy walls, and prosperity within thy palaces, &c. And although the addition comprised two sevenths of the whole house, yet the pews were soon taken up, and the house became as full as before the enlargement was made.

In the year 1803, a second revival of religion, and the most remarkable that was witnessed during Dr. Baldwin's ministry in this city, occurred. It extended to both the first and second, then the only Baptist churches in Boston, and its results were felt also in the churches of other denominations. It is perhaps not too much to say, that the happy change in the religious views of a large portion of professing Christians in this city, may date its origin very evidently from this event. It continued for more than two years, and a very great number were the subjects of its salutary influences.

The particular account of this work of the Holy Spirit, may be found in the 1st vol. of the American Baptist Magazine, 1st series, numbers for September, 1804, and September, 1805. To these we must refer our readers, as the narrative would be too extended for our present purpose. It will only be proper here to remark, that the attention commenced simultaneously in both churches in the spring of 1803. In September, October, and November of that year, the attention was the most solemn. In September of 1804, though somewhat abated, it was still pleasing and interesting; and it was not till August, 1805, nearly two years and a

half from its commencement, that it could be considered to have terminated. During this period, the first church received 135, and the second 212; in all, 347 members.

We cannot, whilst referring to this work of grace, omit a few extracts from the remarks which accompany the narrative to which we have alluded. We do it to illustrate the nature of the religious impressions then made upon the minds of the multitudes, who thronged the houses of worship, as well as to show the sound discretion of him whom God used as one of the principal instruments of their conversion.

"This work," he remarks, "has, we believe, been carried on with as little noise and confusion as any of equal extent which has ever taken place in our land. We are far from thinking that there cannot be a good work where there is a considerable mixture of enthusiasm; but still we think it not very desirable. There has been little or no outcry, swooning, &c. in the present work. The mind has been silently yet powerfully impressed.

"The converts in general have appeared to have a deep and thorough sense of the depravity of their own hearts, and of the infinite evil of sin as committed against a holy God. They have not so frequently expressed their fears of hell, as their dread of sin on account of the wrong which it contains in itself. Comfort has been variously communicated. The precious promises have in some instances been powerfully applied. Others on viewing the Divine character, have had instant joy infused into their souls. They have felt such a sweetness in meditating upon the perfections of God and the glories of the Redeemer, as apparently to lose sight of every thing else. In other instances, light has been gradually let into the mind, and they have obtained evidence of their change by finding within themselves the tem-

pers and feelings of the gracious heart.

“We add in the last place, a remark upon the effects of this work on individuals and on society at large. It has reclaimed the profane swearer, the Sabbath breaker, the gambler. It has made the “young men sober minded.” It has formed the minds of all who have embraced it to the love of virtue and religion. It has led them to the discharge of all the duties of social and religious life with conscientiousness and fidelity. In a word, it has laid a foundation to hope, that in future life they will so conduct as to be ornaments to religion and blessings to the world.” To this the most happy period of his ministry, Dr. Baldwin often referred with unspeakable pleasure to the very close of his life.

In September, 1803, Dr. Baldwin, by the appointment of the Baptist Missionary Society of Massachusetts, commenced the publication of the American Baptist Magazine, then under the title of the Massachusetts Baptist Missionary Magazine. This work was first published semi-annually, then quarterly, afterwards once in two months, and at present monthly. From its commencement until the year 1817, he was its sole editor. From 1817 until his death, he was its senior editor, and continued from time to time to enrich its pages with the results of his experience and the warnings of his wisdom. For many years, this was the only Baptist religious periodical work in America. To its influence, and to the labours of Dr. Baldwin by its means, may be ascribed in a great degree the rapid progress which has been made in his own denomination in acquaintance with each other, in missionary enterprise, and in religious knowledge.

Dr. Baldwin has, however, been more extensively known to the world as an author, through his works on Baptism and Communion.

The first of these was entitled, *Open Communion Examined*, and was originally published in 1789, at the request of the Woodstock Association, whilst the author resided in New Hampshire. The second was published in 1794, and was in answer to a tract of the Rev. Noah Worcester, entitled “*A friendly Letter*,” addressed to the author. In 1806, these were republished in a volume, with the addition of an appendix, containing a reply to Mr. Edwards’s “*Candid Reasons*,” together with additional remarks upon some sermons and pamphlets which had recently appeared on the subject.

The author’s principal work in this controversy, was published in 1810, and is entitled, *A Series of Letters, in which the distinguishing sentiments of the Baptists are explained and vindicated, in answer to a late publication by the Rev. Samuel Worcester, A. M. addressed to the author, entitled, Serious and Candid Letters*. This is a volume of about 250 pages, and contains a pretty ample discussion of the principal topics of dispute between the Baptists and Pedobaptists. This is considered the ablest of Dr. Baldwin’s productions. It was written in the meridian of his strength, upon a subject on which he had long and deeply reflected, and at a time when, by repeated trials, he had become aware of his own power, and could fearlessly rely upon the decisions of his own intellect. It has accordingly given him a more extensive reputation than any other of his works, both on this and the other side of the Atlantic. The late Rev. Andrew Fuller, than whom no man was better able to decide upon its merits, pronounced this the ablest discussion of the question he had ever seen.*

To enter into an analysis of these

* This volume, and Dr. Baldwin’s other works on Baptism and Communion, may be purchased at the Bookstores of the publishers of this Magazine.

letters, would on this occasion be irrelevant to our object. It could not be done without presenting an abstract of the whole matter in dispute. It will be sufficient to remark, that the letters enter quite fully into the merits of the controversy on most of its points, and they every where exhibit a vigour of intellect, an acuteness of logic, and a perspicuity of reasoning, not often to be met with in works of this nature. Their style is simple, forcible, and direct; sometimes enlivened by the easy playfulness of a man, who feels entirely at home in his subject, and at others repelling with manly dignity the unhandsome aspersions which in those days it was too common to heap upon the Baptists, or those who defended them. Now that the hour of controversy has gone by, it is not, we believe, denied by candid men, even of other denominations, that, able as was his antagonist, and he was in his lifetime the leader of his sect, yet that Dr. Baldwin had the decided advantage in the argument.

Besides these works, Dr. Baldwin published in the year 1820, a short essay on the subject of John's Baptism, a question which at that time, in consequence of the allusion to it in Mr. Hall's work on Communion, was considerably agitated. The design of the author was to establish the position, that John's Baptism was Christian Baptism; a doctrine which many were labouring to subvert. This, although written with ability, is probably inferior to his other works on this controversy. If, however, it lacks somewhat of the vigour of his former productions, it should be remembered that the man of seventy is not in all respects the man of forty-five.

Whilst thus actively engaged in the arduous labours of a pastor, as the editor of an important periodical work, and as a successful polemical writer, it will of course be

supposed that Dr. Baldwin received those marks of public attention, which are usually bestowed upon those who rise to eminence in their profession. He was repeatedly chosen chaplain of the general Court of this Commonwealth. In 1802, he was appointed to deliver the annual sermon on the day of the General Election. This sermon was received with great attention, and two or three editions of it were immediately printed. In 1803, he was admitted to the degree of Doctor in Divinity at Union College, New-York. The degree of Master of Arts had been some time previously conferred upon him by Brown University, R. I. Of this institution he was first a trustee, and at the time of his decease had been for many years the *Senior Fellow*. Of Waterville College, Maine, to which he had been a liberal benefactor, he was a Trustee from its first organization. Of most of the benevolent institutions of this city he was an active manager, and of not a few the presiding officer. At the time of his death, he was president of the Baptist Board of Managers for Foreign Missions, and one of the Trustees of the Columbian College in the District of Columbia. He was a member of the Convention for amending the Constitution of the Commonwealth of Massachusetts in the year 1821, and in all its deliberations, specially those which had any bearing upon the subject of religious liberty, he took an active part, and not unfrequently spoke with unusual ability.

To those who were acquainted with his reputation, it is needless to remark, that of his own denomination in the northern States, he stood decidedly at the head. No important association seemed complete unless it had enrolled him as its president. No measure seemed to promise success, and it is but a just tribute to his wisdom to add, that very few succeeded, which had

not received his sanction. His brethren may with much justice say of him, Unto him men gave ear, and waited and kept silence at his counsel. After his words they spake not again, and his speech dropped upon them. He chose out our way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners.

Within this widely extended sphere of usefulness, beloved and respected by all good men of every station and of every sect, did Dr. Baldwin walk until the close of life. No gusts of passion, no bitterness of resentment, no sectarian jealousy had alienated friends or exasperated enemies. He retained the entire confidence and veneration of the community to the last; for at the first, having honestly deserved it, by meekness and humility and sincerity, he daily evinced that with no other man could it be so safely trusted.

About seven years before his death, he was attacked with a slight paralytic affection, which gave his friends the first intimation that his active labours were drawing to a close. From this his physical system soon recovered; but he always believed that his mind had received an injury, which would never be repaired. He sometimes alluded to it with some degree of emotion, and seemed aware that his mental energies, particularly his memory, were sensibly enfeebled. Whether the change was owing to this attack or not, it is probable that his estimation of himself was correct. It was not, however, until about four years before his death, that his friends would allow that they beheld in his intellect any of the infirmities of age.

And when these were at last discovered, they were such as rendered him to the pious and the kind man even more than ever interesting. Old age had imparted none of its fretfulness, but on the contrary, shed abroad upon him yet more

abundantly, the grace of Christian charity. The power with which he once could grasp a difficult subject and pursue to its results a striking chain of illustration, seemed perhaps gradually in his public performances to be leaving him; but yet the ardour of his piety was unabated, and his parental exhortations were frequently inimitably affecting. He spoke in the undisguised sincerity of his heart, as a man on the brink of eternity: and an audience would sometimes be melted into tears by the exhortation of his old age, which would probably have remained unaffected and unmoved by the eloquence of his more vigorous manhood.

In private conversation, the change was far less perceptible. His memory, as is usually the case, was the power of his mind on which the hand of age had been laid most heavily. This was not, however, often discovered, unless he were suffering under the pressure of some temporary indisposition. His judgment remained almost entire to the last. We do not mean to say that he could comprehend a train of abstruse reasoning as readily as at 45, or see as intuitively the results of moral combinations; but on a matter once fairly before him, his opinion during the last year of his life was as sound as ever. As is common to old age, he delighted more in the narrative than in the abstract; but his narrative was always interesting, and his illustration pertinent and happy. And thus, like the sun at his setting, what was wanting in meridian splendour, was more than supplied by the mild radiance on which the eye delighted to dwell, and which threw abroad its rich and mellowed glories more profusely the nearer it approached to the moment of its departure.

For about a year before his decease, his strength began visibly to decline. His feeble voice and tottering step too well forewarned his friends that his venerable form was

soon to be gathered to his fathers. Of this, he himself was aware ; and frequently, both in public and in private, alluded with much feeling to the hour of his departure, now so rapidly approaching. Rarely for some time before his death, did he attend a meeting with his brethren in the ministry, without alluding to the fact that *he* might never meet with them again. Scarcely could he hear of the happy departure of a saint, especially if he were aged or a minister of the gospel, without betraying visible emotion. It was not the fear of death. Dr. Baldwin was not afraid to die. His faith was firm, his hope was unclouded. It was the tear which nature sheds over the sundering of long cherished, of much loved relations. It was the tear which an apostle shed when standing for the last time on the sea-shore of Miletus, or which a greater than an apostle shed when surrounded by the weeping sisters at the sad tomb of Bethany.

Dr. Baldwin, as our readers are already apprised, died suddenly and from home. He had left Boston to attend the commencement of Waterville College, and arrived at Hallowell on Friday, August 26. The voyage seemed beneficial to his health, and on the succeeding Sabbath he preached twice in the Baptist meeting-house in that town. His text in the afternoon was, Gal. ii. 20. *The life which I now live, I live by the faith of the Son of God, who loved me, and gave himself for me.* In this his last discourse he bore testimony to the supports, which during his long life he had derived from the gospel of Jesus Christ. He declared that his only hope of pardon and acceptance with God was through the mediation of a crucified Redeemer. With an emphasis which sensibly affected his audience, he adopted as his own the language of his text, and declared, *The life which I live in the flesh, I live by the faith of the Son of God, who loved me and gave him-*

self for *me.* He concluded the services with the 71st Psalm of Watts, 3d part C. M. and read with great feeling the following stanzas:

God of my childhood and my youth,
The guide of all my days,
I have declared thy heavenly truth,
And told thy wondrous ways.

Wilt thou forsake my hoary hairs,
And leave my fainting heart ?
Who shall sustain my sinking years,
If God my strength depart ?

Let me thy power and truth proclaim
Before the rising age,
And leave a savour of thy name
When I shall quit the stage.

The land of silence and of death
Attends my *next remove!*
O may these poor *remains of breath*
Teach the wide world thy love.

His audience felt assured that this was his last testimony to them in favour of the gospel ; but little did they think that he had read or they were singing his requiem, and that the two first lines of the last stanza were so soon to be literally accomplished.

On the following day, Aug. 29, he proceeding to Waterville. He seemed better for the ride, and spent the afternoon in walking over the College premises, and examining the condition of the institution. In the evening he officiated at the domestic altar with peculiar devotion and solemnity, and after bidding each individual an affectionate adieu, retired to rest at about nine o'clock. After sleeping apparently well for about an hour, he seemed to awake, and answered in his usual manner, a question respecting his health ; he then suddenly groaned, and was no more. His usefulness and his life terminated together. Spared the pains of death and the agonies of separation, "he was not, for God took him;" and almost whilst he listened to the voice of affection on earth, the plaudit burst upon his ear, Well done, good and

faithful servant, enter thou into the joy of thy Lord.

Every token of respect for the memory of the deceased was shown by the Trustees and Faculty of Waterville College. On Wednesday his remains, enclosed in a leaden coffin, were sent to Boston, attended by the Hon. Mark Harris, of Portland, who had been appointed by the Trustees to accompany the afflicted widow with her sad charge to the place of his former residence. They arrived there on Friday, September 2.

On Monday, Sept. 5, a prayer was offered at the house of the deceased by the Rev. STEPHEN GANO, of Providence. The other funeral services were attended at the meeting-house of the Second Baptist Church by a thronged and deeply affected congregation. The Rev. JOSEPH GRAFTON, of Newton, who offered the concluding prayer at the installation of the deceased, prayed. Rev. Mr. SHARP, of Boston, delivered the funeral discourse from Acts xi. 24. *He was a good man.* Rev. Mr. WAYLAND closed the services with prayer. The body was then conveyed to the family tomb, followed by thousands, who were anxious to testify their respect for this faithful and distinguished servant of the Lord Jesus Christ.

Dr. Baldwin was twice married. His first wife was Miss Ruth Huntington, of Norwich, Conn. She was the mother of all his children. Of these, the only survivor is Mrs. Ruth Holt, the wife of Mr. Benjamin Holt, of this city. Mrs. Baldwin died February 11, 1812. On the 1st of December, 1812, he was married to Miss Margaret Duncan, of Haverhill, Mass. who still survives to mourn her irreparable loss, and whose affectionate and assiduous attention to the kindest of husbands will forever endear her to all by whom he was beloved.

It only remains that we close this imperfect memoir with a few

remarks upon the character of Dr. Baldwin, and a list of his publications.

The history of a man's life is the only sure evidence of his ability. What a man *has done* we hold to be proof positive of his power. Judged by this standard, Dr. Baldwin certainly will be ranked among the most eminent men of his profession in this country. To say nothing of his publications, some of which have become standard works on the subjects of which they treat, it is evident that no man not highly gifted of nature, could ever under his circumstances, have acquired so extensive an influence, and retained it to the last, entire and undiminished. Men do not confide their interests into the hands of another, unless he be abler than themselves. And he who for so long a time united the suffrages of all, could only have retained them by giving repeated proofs of undoubted native pre-eminence.

And this consideration will be more striking, if we recollect the circumstances under which Dr. Baldwin entered the ministry in this city. His opportunities for improvement, either by reading or intellectual association, had been limited. He had read little, he had seen little; but God had given him the ability to *think*. He was of an age at which the intellectual habits of most men are formed. They are too wise to learn, and too much attached to the habits of their early education to amend them. Hence too frequently, to men of this age, a change of location is the end of usefulness. "As a bird that wandereth from her nest, so is a man that wandereth from his place." But not so with the subject of this memoir. The change was a great one, but he was equal to it. He looked upon the relations of society in the light of common sense and of truth. He perceived what was required in the situation which he had entered. He saw what he

wanted; and in the strength of a mind competent to dictate terms to itself, he resolved to supply it. He threw aside what was unsuitable to his present station; he performed with his full ability what that station required; and soon found what he who honestly does his duty will always find, that he was competent to the work which Providence had assigned him.

The prominent trait in Dr. Baldwin's intellectual character was vigorous and manly discrimination. His imagination was not luxuriant, nor had his taste acquired that accuracy of tact, which is only the result of an early acquaintance with the classics of language. Hence he succeeded best in a train of ratiocination, especially if it were one which led to an urgent appeal to the conscience. Hence his style is remarkable more for perspicuity than grace. It is clear and forcible, but not ornate, and it gains nothing when the author attempts to adorn it. When relying on his reasoning power, he is strong; but when attempting to indulge his imagination, the critic might sometimes say in good nature, *Bonus Homerus dormitat*.

In public life, Dr. Baldwin combined in a rare degree unbending rectitude with unsophisticated kindness of heart. In the discharge of his duty he never knew fear. He was naturally above any thing like timidity; and religious principle had still more effectually taught him to do right "uncaring consequences." And yet no man could have more carefully avoided unnecessarily injuring the feelings of the most insignificant human being. He rigidly obeyed the command, Speak evil of no man. In company or at home, he either spoke kindly, or was silent. Whilst true to a hair's breadth to the principles which he believed, he gave full credit to the honesty and the rectitude of those from whom he differed. Hence was it that he so often obtained the blessing of a peace ma-

ker. Hence he maintained to the last, the entire confidence of men of the most conflicting opinions, and even came off from the arena of theological controversy rich in the esteem even of those whom his argument failed to convince.

But it was in the retirement of domestic life, as the husband, the father, and the friend, that you beheld him clothed in the most endearing attributes. It was here that he shed around him the bland and attractive lustre of finished moral excellence. His disposition was in a pre-eminent degree charitable, kind and benevolent. To know him at home, was to venerate and love him. Always self possessed, always dignified, yet always instructing and always cheerful, no one could long be unhappy beneath his hospitable roof. The writer of this feeble attempt to delineate his character was for four years in the habit of seeing him daily, and on terms of the most familiar intercourse; and for nearly half of this time was an inmate of his family, and remarked his deportment under every variety of circumstances; and he can truly say, that he does not recollect to have ever seen him betray a temper inconsistent with the Christian profession.

The character of his piety corresponded, as might be expected, with the type of his mind. It was visible in the firm adherence to truth, and the conscientious practice of what he believed to be his duty. This was at the same time blended with fervent charity and ardent love for souls. He was a sincere believer in the doctrines of the Reformation, and his daily life manifested their influence upon his heart. If any feature of his piety was more prominent than another, it was meek, childlike humility. This was seen in every walk of life, and every where did it add a new charm to his other excellent endowments.

As a preacher, he stood among the most eminent of his time in the denomination of which he was so long the distinguished ornament. He has published more than thirty sermons preached on particular occasions, and all of them are deserving of attentive perusal. In all of them may be discovered the traces of strong and accurate reflection, or of fervent and deeply affecting piety. Sometimes they are remarkable for acute and original argument, and at others for tender and overflowing feeling. Whatever was his subject, he always left upon his audience the conviction of his own sincere and earnest solicitude for their everlasting good. His expostulations with the young were in a remarkable degree affectionate, parental, and pathetic. Very frequently on such occasions, he was moved even to tears.

His manner in the pulpit was dignified, simple, and unaffected. He rarely wrote his sermons in full; and not generally, at least in the latter part of his life, did he even furnish himself with a copious skeleton. His preparation most commonly consisted in studious reflection upon his subject, and writing merely the leading divisions. To this method he had been earliest accustomed, and in this manner he was probably more generally successful. Some of his ablest printed sermons were preached in this manner, and never written till after their delivery. Though far from being prejudiced against the use of notes, he was fully and doubtless very truly aware, that at the present day, at least in New England, there is as much danger to be apprehended from too great a reliance upon writing, as there is from not writing at all.

In person, Dr. Baldwin was rather above the usual size, firmly and strongly built, and towards the close of his life barely inclined to corpulency. His countenance was dignified, mild, and engaging, and his

hair, of late years perfectly white, rendered his whole appearance in the highest degree venerable. His habits were temperate and regular, without being formal or ascetic. Hence it will be readily imagined, that he uniformly left upon every one the impression of old age in its loveliest and most interesting aspect, and Christianity in its mildest, and most attractive exhibition.

The following, we believe, is an accurate enumeration of Dr. Baldwin's published works.

1. The Baptism of Believers only, and the Particular Communion of the Baptist Churches explained and vindicated. 1 vol. 12mo. pp. 340.

2. A Series of Letters, in which the distinguishing sentiments of the Baptists are explained and vindicated; in answer to a late publication by the Rev. Samuel Worcester, A. M. addressed to the author, entitled, Serious and Candid Letters. 1 vol. 12mo. pp. 244.

3. An Essay on the Baptism of John, in two parts.

[Besides these, the following Sermons were preached on various occasions, and published by special request.]

4. A Sermon delivered at Bridgewater, December 17, 1794, at the Ordination of the Rev. David Leonard to the work of an evangelist.

5. A Sermon delivered February 19, 1795, being the day of Public Thanksgiving throughout the United States.

6. A Sermon delivered at Boston, on Tuesday, April 2, 1799, at a quarterly meeting of several churches for special prayer.

7. A Sermon delivered at Boston, July 11, 1799, at the Ordination of the Rev. William Collier.

8. A Sermon delivered to the Second Baptist Society in Boston, on Lord's day, December 29, 1799, occasioned by the death of Gen.

George Washington, who departed this life the 14th inst. aged 68.

9. The Approved Workman in the Gospel Ministry. A Sermon delivered at Templeton, October 16, 1800, at the Installation of the Rev. Elisha Andrews to the pastoral care of the Baptist church and congregation in that town.

10. A Sermon preached February 15, 1802, before the Honourable Senate and House of Representatives of the Commonwealth of Massachusetts, on the day of the interment of His Honor Samuel Phillips, Esq. Lieutenant Governor.

11. A Sermon delivered before his Excellency Caleb Strong, Governor, the honorable the Council, Senate, and House of Representatives of the Commonwealth of Massachusetts, May 26, 1802; being the day of General Election.

12. A Sermon delivered at Barnstable, July 14, 1802, at the Installation of the Rev. John Peak to the care of the Baptist church and congregation in that town.

13. A Sermon delivered at the Dedication of the new Meeting-house in Bellingham, October 27, 1802.

14. A Sermon delivered at Beverly, June 15, 1803, at the Installation of the Rev. Elisha Williams to the pastoral care of the Baptist church and congregation in that town.

15. The Eternal Purpose of God the foundation of effectual Calling. A Sermon delivered before the First Baptist Society in Boston, Lord's day morning, February 19, 1804.

16. A Sermon delivered May 23, 1804, in the Baptist Meeting-house, Gold Street, New-York, at the Ordination of the Rev. Jeremiah Chaplin.

17. A Sermon delivered in Boston, May 30, 1804, before the Baptist Missionary Society of Massachusetts; being their second anniversary.

18. The Happiness of a People illustrated and explained. A Ser-

mon delivered before the Second Baptist Society in Boston, November 29, 1804; being the day of Annual Thanksgiving.

19. A Sermon delivered at Sedgewick, May 15, 1805, at the Ordination of the Rev. Daniel Merrill to the Pastoral Charge of the Baptist Church of Christ in that place.

20. A Discourse delivered before the Members of the Boston Female Asylum, September 26, 1806; being their sixth anniversary.

21. The Peaceful Reflections and Glorious Prospects of the departing Saint. A Discourse delivered in the Meeting-house of the First Baptist Church in Boston, March 16, 1807, at the interment of the Rev. Samuel Stillman, D.D. late Pastor of said Church.

22. A Discourse delivered before the Ancient and Honorable Artillery Company in Boston, June 1, 1807; being the anniversary of their election of officers.

23. The dangerous influence of vicious example. A Sermon delivered in the Second Baptist Meeting-house in Boston, on Lord's day evening, May 28, 1809.

24. A Discourse delivered January 1, 1811, at the opening of the new Meeting-house belonging to the Second Baptist Church and Society in Boston.

25. The Supreme Deity of Christ illustrated. A Discourse delivered Lord's day, April 19, 1812, before the Second Baptist Church and Congregation in Boston; with an Appendix, containing remarks on the terms, "Only begotten Son of God," &c.

26. The Knowledge of the Lord filling the earth. A Sermon delivered in Boston, June 4, 1812, before the Massachusetts Bible Society; being their third anniversary.

27. Heirs of Grace. A Sermon delivered at Charlestown, September 26, 1813; occasioned by the death of Mrs. Abigail Collier, wife of the Rev. William Collier, Pastor of the Baptist Church in said town.

28. The Christian Ministry. A Sermon delivered on Wednesday, March 30, 1814, in the First Baptist Meeting-house in Boston, at the Installation of the Rev. James M. Winchell.

29. Missionary Exertions encouraged. A Sermon delivered in Sansom Street Meeting-house, Philadelphia, May 7, 1817, before the General Convention of the Baptist denomination in the United States.

30. A Sermon delivered at Cambridge, December 25, 1817, at the opening of a new Meeting-house, and the constitution of a Baptist church in that place.

31. The Danger of living without the Fear of God. A Discourse on Robbery, Piracy and Murder, in which Duelling and Suicide are particularly considered. Delivered

in Boston, February 21, 1819, the Lord's day following the Execution of the Pirates.

32. A Sermon delivered February 25, 1820, at the Funeral of the Rev. James M. Winchell, A. M. late Pastor of the First Baptist Church in Boston.

33. The Duty of Parents to Children. A Sermon delivered in the Meeting-house of the Second Baptist Church and Society in Boston, on the afternoon of Lord's day, March 17, 1822.

34. A Discourse delivered in the Second Baptist Meeting-house in Boston, on the first Lord's day in January, 1824. With an Appendix, containing Historical Sketches of the Church and Society from their commencement to the present time.

RELIGIOUS COMMUNICATIONS.

REMARKS OCCASIONED BY THE CLOSE OF THE YEAR.

Time, in advance, behind him hides his wings,
And seems to creep, decrepit with his age;
Behold him, when past by; what then is seen,
But his broad pinions swifter than the winds?

Young.

It is not more surprising than true, that "We take no count of time but from its loss." We too frequently engage in the pursuits of business and pleasure as though it were certain we should remain on earth forever. Sometimes indeed, on the return of a birth day, or at the close of a year, we seem to awake from our dreams of vanity, and to be convinced that "the fashion of this world passeth away." But, alas! these impressions are no sooner made, than some worldly object erases them

We are indeed, continually drawing nearer to the grave, and are moving down the stream of time without a moment's interruption;

but we are so much occupied by the objects around us, that we forget the absolute certainly there is, that we shall soon arrive at our final destination. This being the case, it may not perhaps be unprofitable to the numerous readers of the Magazine, should a few remarks be inserted on the declaration of the pious Psalmist, "We spend our years as a tale that is told."

This affecting statement conveys to us a just idea of the frivolous manner in which a large portion of mankind pass away their years. It accords with the accusation of the prophet, "Ye spend money for that which is not bread, and your labour for that which satisfieth not. The objects to which many direct their undivided attention, and for the attainment of which, all their powers are exerted, are as vain, and unsatisfactory to the immortal soul, as "a tale that is told."

But we are chiefly reminded by

these words of the fleeting nature of human life. While listening to an interesting tale, the moments steal away unperceived. When we hear the striking of the clock, or look at the hands of the time-piece, we start up with surprise, and wonder how the hours without being observed by us, could have passed away. Such is human life. The current of time moves on with unceasing celerity; but we are so intensely occupied with the pleasures, the honours, or the riches of this world, that we are brought to the verge of our mortal existence before we are conscious of it. We see that we are just at the point, where the river of time and the ocean of eternity meet, and we look back with dismay at our folly in passing along without once marking our continual progress. Like the man who has lost his time by a pleasant tale, we have spent our years in thoughtlessness and vanity.

A recollection of our past experience will also convince us of the truth that "we spend our years as a tale that is told." When young, we were looking to long years of business, connexions, and enjoyments. The distance of the road before us appeared almost immeasurable. We felt ourselves rich in time, and were at a loss on what objects to squander it away. But many of us have passed over more than half the distance of human life, and some have arrived nearly at the end of the journey. How changed are our feelings and expectations now! One is ready to say, Is it possible that fifty years have passed over me? Another, as if awaking from a dream, inquires, Can it be, that I am approaching so closely to my three score years and ten? And each one is ready to exclaim, Where can I have been? What have I been doing? On what have my thoughts been employed, that so large a portion of my life should have fled away without a consciousness of the fact? The oldest

is constrained to acknowledge, that it only seems like yesterday when he was occupied in childish sports. Whatever we once imagined in relation to the length of human life, we now feel,

Man is but vanity and dust,
In all his flower and prime;
A span is all that we can boast,
An inch or two of time.

Our spirit bears witness with the testimony of inspiration that "man at his best estate is vanity;" that his flesh is but as grass, and the goodness thereof as the flower of the field; that his days are like a shadow that declineth; and that he withereth like the grass.

But with the sober admission of the fact that "we spend our years as a tale that is told," we should be anxious to feel its practical influence. Assured that we are hastening to another state of existence, where we must surrender an account of the manner in which we have lived on earth, it highly behoves us that we should derive some valuable instruction from a consideration of the years that are already gone. If our views on this subject are at all rational, we shall learn to moderate our worldly desires.

How unwise, how absurd and dangerous, to spend all our time and give all our thoughts to objects which are perishable in their nature, and from which, should they continue, we must inevitably be removed. There is much beautiful scenery on the banks of the Niagara; but we should think that boatman and his passengers guilty of the greatest folly, who should be so amused with the objects on either side of the river as to forget the distance they had passed, until they found themselves in a current they could not stem, and at last were hurried over its mighty Falls, and amidst the loud roar of its waters were dashed to pieces. But more foolish and presumptuous are they, who, passing on to the eternal

world, are yet so occupied with the cares and pleasures of this life as to take no notice of the rapid movement of time, but allow themselves to be borne on its stream without one serious thought, until at last, a future world opening upon them, finds them altogether unprepared.

The folly of the rich man, described by our Saviour, consisted in his inordinate attachment to this world. He is not accused of impiety or licentiousness. His sin consisted in calculating on mere worldly happiness in future years, without feeling any desire to please God or to attend to the salvation of his soul. When the apostle was urging the exercise of contentment, he derived a powerful argument from a consideration of the end of human life. "We brought nothing," says he, "into this world, and it is certain we can carry nothing out; and having food and raiment, let us therewith be content." And on another occasion, having dwelt at large on some relative duties, as if he knew there was great danger of these connexions usurping too large a place in our hearts, he says, 1 Cor. vii. 29—31. "But this I say, brethren, the time is short: it remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away."

This should also reconcile us to the afflictions of life. "We spend our years as a tale that is told." Our trials will therefore soon pass over. At the longest, they can only continue a few years. And while they are experienced, they are working for our good. In the anticipation of a better world, the apostle could triumphantly exclaim, "For our light affliction, which is

but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." If, then, we have our minds justly impressed with the transitory nature of every thing on earth, we shall neither be unduly elated by prosperity, nor cast down by adversity. Whatever may be our griefs, we shall wait with tranquillity all the days of our appointed time, until our change come; looking for the end of our faith, even the salvation of our souls.

Our temporary stay on earth should incite us to greater activity in the cause of piety and benevolence. The present is the only period in which we can do good to our fellow men. This is our sowing time. The future will be the season of harvest. And it is recorded for our instruction and admonition, "As a man soweth so shall he reap. He that soweth sparingly shall reap sparingly, and he that soweth bountifully shall reap bountifully. He that soweth to the flesh shall reap corruption, and he that soweth to the Spirit shall reap life everlasting. Therefore, whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

Perhaps it may not be necessary to add, it should lead us to serious inquiries as to our religious character and hopes. It will be well for us all solemnly to ask ourselves, Are we prepared for that change which inevitably awaits us? The Bible tells us that we must be born again; that we must repent of our sins, and believe in the Lord Jesus Christ. Are we born again? Have we with humble penitence and faith approached the footstool of mercy?

These are momentous questions. It greatly concerns us that we should give a right answer, and that this answer should be in the affirmative. For unless we are renewed in the spirit of our mind, unless like the publican we have prayed, God be merciful to us sinners,—and unless like the Ethiopian Eunuch we have been made to confess that Jesus Christ is the Son of God, our state is such as to excite the greatest alarm.

Before the first day of another year arrives, some of us may be numbered with the dead. Long indeed, before that period we may be cut off. If we are found in a state of impenitence, we must perish. Our Saviour has said, "Except a man be born again he cannot see the kingdom of God. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him."

Christians! have you resolved at the commencement of this year to be more watchful, prayerful and vigilant? Be exhorted to gird up the loins of your minds, and to let your lights shine with a brighter lustre than in days that are past. It is high time, brethren, to awake out of sleep, for now is our salvation nearer than when we believed.

JANUARY 1, 1826.

SKETCHES OF INDIA.

THE Birman Empire, the most extensive government in India, which is subject to one sovereign authority, includes (taking Assam into the account) 1750 geographical miles in length, and 600 in breadth, extending from the 9th to the 28th degrees of north latitude, and from the 92d to the 104th of east longitude. On the north, it is bounded by Tibet; on the south, by the Indian Ocean and the territory of Siam; the Empire of China skirts its north-east frontier; Cambodia

stretches along its eastern verge, and the west is terminated by the Tiperah mountains and the river Nauf. The number of square miles comprised in this empire is estimated at 194,000, (exclusive of Assam) containing Ava, Arracan, Pegu, Martabau, Tenasserim, Junk-seylon, Mergni, Tabay, Yunshan, Lowashan, and Cassay. It is said to contain 8000 cities, towns and villages, without including Arracan. The population has been estimated by Colonel Symes at 17 millions; but Captain Cox, who succeeded him at the Birman Court, estimates it at only half that number. The chief rivers are the Irawaddy, the Kenduem, the Lokiang, and the Pegu; and the chief towns, Ummerapoor, the capital; Ava, the ancient capital; Manchaboo, the birth place of Alompra; Pegu, Rangoon, Syriam, Prome, Negrais, Persaim, and Chagaing. The climate is healthy, the seasons being regular, and extremes of heat and cold seldom experienced. The intense heat which precedes the rains is so very short in its continuance, that the inconvenience is trifling. In many parts, the soil is fertile. Rice, in the south, yields abundant crops; and in the north, wheat, and the various kinds of small grain, and leguines which grow in Hindostan, flourish. Sugar canes, tobacco, indigo, cotton, and the different tropical fruits, are indigenous. Although the tea-plant flourishes near Ummerapoor, it yields scarcely any flavor. The teak tree grows here in great abundance, and also every other kind of timber which grows in India. There are mines of gold and silver, rubies and sapphires, iron, tin, lead, antimony, arsenic, sulphur, &c. Amethysts, garnets, beautiful chrysolites, jasper, amber, and marble, are also found here; and the wells are here which produce petroleum oil.

With China, the Birmans carry on an extensive trade. Cotton, amber, ivory, precious stones, bet-

elnut, and edible nests are transported up the river Irawaddy, in large boats, as far as Bamoo, where they are bartered at the jee or mart, with the Chinese merchants, for raw and wrought silks, velvets, gold-leaf, preserves, paper, and some utensils of hard ware. The British in India have been in the practice of importing to Madras and Calcutta, from the Birman dominions, teak timber to the amount of nearly a million of dollars annually, which they have paid for in English broad-cloth, hard ware, coarse Bengal muslins, glass, Cosimbazar silks, cocoa nuts, &c. The Birmans, like the Chinese, have no coin; silver in bullion, and lead, being the currency of the country; and the value of these being regulated by artificial standards, fluctuates so continually, that foreigners are obliged to entrust their affairs to native bankers. The value of rice at the capital is 56 cents for 84 lbs.; but at Rangoon, 250 lbs. may be purchased for that sum.

There is said to exist a great similarity between the courts of Ava and Peking, especially as regards title and ostentatious splendour. The Birman Emperor, like the sovereign of China, acknowledges no equal. Amongst his titles are—the Sovereign of the Earth, the Emperor of Emperors, Sovereign esteemed for Riches and Happiness, the Monarch of Elephants and Horses and all good things, the Lord of high-built Palaces, of Gold, &c. &c. There are no hereditary dignities, but rank is designated by the number of gold chains which are worn. The king wears 24 chains, and his prime minister 12; and other nobles created for life, or during office, wear different numbers, down to 3, which denotes the lowest order of nobility. One tenth of all produce is exacted as the revenue of the crown; but the amount varies so much that no average can be estimated. The Emperor, however, is understood to be immense-

ly rich. Every man in the kingdom is held liable to military duty when called upon; but the standing army in time of peace has been very small. It is evident, however, from the numbers they have brought into the field during the war now existing, that they can swell their army to a very considerable force. Of war boats, the Emperor is said to have 500, carrying each from 40 to 50 rowers, 50 soldiers with muskets, and a piece of ordnance on the prow.

There is a great contrast between the Birmans and the natives of India; the former being lively, inquisitive, active, irascible, and impatient; while their Bengal neighbours are exactly the reverse of all these. In Ava, the females are not concealed from the sight of men: but they are treated in a manner irconcilable either with delicacy or humanity. Their women are sold to strangers, but this purchase does not authorise the carrying of them out of the country; they are never permitted to emigrate. The men pluck out their beards by the roots, and both sexes colour their teeth, their eye-lashes, and the edges of their eye-lids, black. Polygamy is prohibited by law, but concubinage, to an unlimited extent, is admitted. The Birmans bury their dead; they are in their food gross and uncleanly; even reptiles being eaten by the lower classes. The sitting posture is considered the most respectful. Their houses are raised on wooden posts, or bamboos, generally composed of bamboos and mats, and but indifferently thatched; but their temples are splendid fabrics, glittering with gold. There is one of these splendid erections, built on a rising ground above Rangoon, which is ascended by 100 magnificent steps. Terraces are cut round the summit of the hill, and planted with rows of trees, whose rich foliage gives a fine effect to the lofty spires of the temple which rise above it. The centre spire, which is the tall-

est, is crowned at the top with a sort of cap, in the form of an umbrella, which, as well as the spire itself, is richly gilt, and glitters beautifully in the sunshine. The great temple at Pegu has no less than 100 tall spires, all richly gilt, and at a distance, they seem like a forest of gold; whence the temple derives its name, being called the Golden Temple. The centre spire, with the cap, or umbrella, is 56 feet in circumference. It is called the Tee; and round its rims are hung numerous small bells, which keep up such a continual sound, that the Tee is heard, night and day, at a considerable distance.

Gold is, indeed, the type of excellence among the Birmanians. Every thing belonging to the sovereign has the word *SHOE*, or gold, prefixed to it. When a subject means to affirm that the king has heard any thing, he says—"It has reached the golden ears;" he who has obtained admittance to the royal presence, has been at "the golden feet;" what pleases the sight, is delightful to "the golden eye;" and what gratifies the sense of smelling, is pleasing to "the golden nose." The palace of the Emperor, in the city of Ummerapoor, is a large stone building, with four gates. Its east entrance is called the golden gate; its west, the gate of favour; its south, the gate of justice; and its north, the gate of state. When the English ambassadors went there, they entered at the golden gate, and passed through different superb apartments to the hall of audience, which was supported by seventy-seven pillars. At the end of it is a high gilded lattice, which conceals the throne. On his Majesty's arrival, the folding doors of this lattice were thrown open. The throne is richly carved and gilded; and two tables stand near it, covered with vessels and ornaments of gold. The Emperor seemed scarcely able to ascend the flight of steps that leads to his seat, from

the weight of his dress. He literally appeared to be cased in gold, with a wing of the same metal on each shoulder. His crown was a high cap, richly studded with precious stones, and his fingers were covered with rings. Four priests in long robes chaunted a song at the foot of the throne, and the numerous officers of state were dressed in rich silks. His Majesty is the sole proprietor of all the elephants in his dominions. It is a great honour to be permitted to ride on one. Male elephants are prized beyond females in Ava, although in Hindostan the females are in more estimation, on account of their superior docility. The *henza*, a wild fowl, called in India the *Brahmany* goose, is the symbol of the Birman nation, as the eagle is of ours.

In Ava, Pegu, and Siam, the Pali language, which is derived from Sanscrit, constitutes the sacred text. The character in common use is a round *nagari*, formed from the square *pali*. It runs in circles, and segments of circles, variously disposed, and is written from left to right. Their common books are composed of the palmira leaf, on which the letters are engraved with styles. The laws of the Birmanians are of Hindoo origin. Their code is founded on the *Dharma Sastra*, which is a commentary on *Menu*; it prescribes specific punishments for almost every species of crime that can be committed. Their laws are described as wise, and pregnant with sound morality; and their police is better regulated than in most countries. There are no distinctions of caste amongst them, nor are they restricted to hereditary occupations, nor forbidden from participating with strangers in every social bond. It is said that every person can read and write the vulgar tongue; all their monasteries being seminaries, where youths of all descriptions are educated gratis by the *rhaans* or monks, who never

buy, sell, or accept money. They are fond of poetry and music. In the king's library, which was shown to Col. Symes, the books were innumerable, kept in boxes, ranged with great regularity, the contents of each chest being written in gold letters on the lid.

The Birmans are followers of Budha, and acknowledge to have received their religion from Ceylon. Their priests wear yellow clothing; they have a long loose cloak of that colour which they wrap round them, so as to cover most part of their bodies. Their Kioums, or convents, resemble the architecture of the Chinese; are entirely made of wood, and consist of one large hall, open at all sides. There are no apartments for the private recreations of the monks or priests; publicity is the prevailing system of Birman conduct. They admit of no secrets either in church or state. Their priests profess celibacy, and abstain from every sensual pleasure; they receive no salaries; never dress their own food, but receive the contributions of the laity ready dressed. These contributions they collect in daily perambulations, at the dawn of day. During these walks they never raise their eyes from the ground, nor stop to solicit any donations; the provisions being thrown into a lackered box, which they carry on the arm. They eat but once a day, and distribute the surplus provisions among those who are in want. Nunneries have been abolished by law, as injurious to population.

There is but little known of the early history of the Birman Empire. When the Portuguese arms were triumphant in India, they interfered in a war which then raged between the Birmans and the Peguers, but there was little known of the interior of Birmah. In 1752, the sovereign of Pegu conquered the king of Ava, which is the country of the ancient Birmans. But Alompra, a man of low origin, rose up soon af-

terwards, rescued his country from her degradation, drove out the Peguers, and founded the present dynasty. In these wars, the French favoured the Peguers, and the English assisted the Birmans. Alompra died in 1760, after most extensive conquests, and the display of most profound wisdom, leaving the empire to his eldest son, Namdogee Praw. In 1767, or 1131 of the Birman era, the Chinese sent an army of 50,000 men against the Birmans. But the whole of this army was destroyed, except about 2,500 men, who were sent in fetters to the capital, where they were forced to marry Birman wives, and were afterwards encouraged to consider themselves as Birmans. It appears that all strangers are invited to marry Birman women. This custom, in the east, is singular; for women are, in almost all sections of the east, degraded by intercourse with strangers. Mindera-gee Praw, the fourth son of the great Alompra, ascended the throne in 1782. He founded the new metropolis of Ammerapoor, to which the seat of government was removed from Ava; since which period the Birman power has been gradually increasing, until the commencement of the present war with Great Britain, which bids fair to reduce it once more to a mere dependency.

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A REMARK OF CECIL.

I have often had occasion to observe, that a warm blundering man does more for the world than a frigid wise man. A man, who gets into the habit of inquiring about proprieties and expediencies and occasions, often spends his life without doing any thing to purpose. The state of the world is such, and so much depends on action, that every thing seems to say loudly to every man, "Do something"—"do it!"—"do it."

REVIEW.

A Journal of a Tour around Hawaii, the largest of the Sandwich Islands. By a deputation from the Mission on those Islands. Boston: Crocker & Brewster. N.Y. J. P. Haven. pp. 264. 12mo. With a map and engravings.

THE Sandwich Islands have of late excited so lively an interest in the friends of Missions, that a brief account of them may probably gratify our readers. We embrace this opportunity of inserting a few general remarks concerning them, because several of the incidents to which we shall have occasion to refer, would be, from this previous knowledge better understood.

The Sandwich Islands are a group of islands in the North Pacific Ocean, which were discovered by Captain Cook in 1778. Their names are Hawaii (pronounced Haw-wy-ee) Maui Oahu, Tauai, Morokai Ranai, Nuhau and Tahurawa. We have arranged them according to their size,—Hawaii, the first, being 97 miles in length and 78 in breadth, and contains 4000 square miles, and Tahurawa the smallest, 11 miles in length and 8 in breadth, containing but 60 square miles. Besides these, there are two others, little more than barren rocks. The largest of these islands, formerly written Owhyhee, is rendered remarkable for the death of Capt. Cook, who was killed there, February, 1779.

The number of inhabitants in these islands has never been very accurately computed. Some navigators have estimated it at 400,000. This estimate has been considered by the Missionaries as far too high. They compute the whole population at 150,000, and that of Hawaii at 85,000. It is probable that the

first mentioned number was too great; but it is undoubtedly the fact, that before the establishment of Missions, the population of these and the Society Islands was rapidly decreasing. In the Society Islands, the population is supposed to have been in 1773, at least 150,000, but before the gospel had begun to exert any influence upon it, it was diminished to 15,000. Pomare, the king, speaking of the goodness of God in sending his word to them, said, that it came to the small remainder of the people. By murder, wars, and infanticide, were these poor savages thus swept from the face of the earth. The same causes were at work at the Sandwich Islands; and it is probable that a pretty rapid diminution of their population was going on at the time when the Missionaries first arrived among them.

Their manners and customs were such as generally have been observed in the Islands of the Pacific. The women were in the degraded state in which polygamy and concubinage might be expected to place them. The men were expert in the management of their war canoes, in fishing, and in the manufacture of some articles of clothing. They were marked in general with the vices and virtues of savage life, with the exception that their customs were probably unusually sanguinary. The custom of infanticide we have already mentioned. The sacrifice of human victims to their gods was common. Stories of these sacrifices, the Missionaries met with every where in their present tour. In Waipio, a delightful valley on the north-east part of the island, they were shown the spot where king Umi, when sacrificing, heard "the voice of his god from

the clouds calling for more men. The king kept sacrificing until he had slain all his men except one, whom as he was a great favourite, he was unwilling to give up. But the god being urgent, he sacrificed him also; and the priest and himself were the only two that remained of all his company. Upwards of eighty victims, they said, were offered at that time, in obedience to the audible demands of the insatiate demon." p. 201.

And this leads us to remark, that the religious system of these islands was one of the most singular of any of the forms of idolatry. It consisted in a variety of ordinances, some of them perpetuated from memorial usage, and others promulgated by the king at will, by which every man or woman was forbidden at particular times, or in some cases always, from eating or touching a particular thing, or entering or approaching a particular place. The things thus forbidden were said to be *tabu*, or sacred. Thus pork and plantains, two of the most common articles of food, were *tabu* to the women, and they could not eat them on pain of death. The king had also the power of pronouncing any thing *tabu* for a limited time; and he who broke *tabu* was immediately destroyed. Death was the only punishment known. This keeping *tabu*, and sacrificing hogs and men in their consecrated places to idols, constituted almost the whole of their religion. The late king Tamehameha, though a man of unusual talents, was a rigid idolater, and as there is reason to believe, frequently sacrificed human victims to propitiate his gods.

Things remained very much in this state until the year 1819, when Tamehameha died, and his son Rihoriho succeeded to his dominions, and immediately abolished the system of idolatry so far as it was connected with the government. This measure seems to have been owing, *first*, to a desire to improve

the condition of his wives, who suffered greatly from the operation of the *tabu* system; 2dly, from the advice of foreigners, and of his more intelligent chiefs; and 3dly, and principally, from hearing what had been done in the Society Islands by Pomare, and the happy results which had attended the introduction of a new religion.

And here we are called upon to remark one of those singular coincidences which illustrate so manifestly the fact that Omniscient Wisdom is enlisted in the cause of Missions. This totally unexpected overthrow of idolatry occurred at about the very time the first Missionaries were embarking from Boston. On their arrival, they found the former superstitions exploded, the people were without any religion, and that saying was fulfilled, "The isles shall wait for his law." The Missionaries arrived, and were soon settled in the different islands at their appropriate work. This was in 1820.

During the following year, some progress was made in settling the orthography; a task, in a language so dissimilar from our own, of very great difficulty. This in less than two years was done; and in the beginning of 1822, the first sheet of a Hawaiian spelling book was printed. This work was soon in great demand. Other works in the native language have since been published. The chiefs have for the most part learned to read and write. They begin already to find the peculiar convenience of it to their insular situation. When the deputation were at Kairua, Kuakini, or as he is sometimes called John Adams, received a note on business from Kamakau, the chief of Kaavaroa, which after he had read he showed to Mr. Ellis, saying that he admired the diligence and perseverance of Kamakau, who with very little instruction had learned to write so well. "This letter-writing," added the governor, "is

a very good thing. I write to Kamakau, to any body else at Oahu, or any where else; they write to me; it's just the same as if we talked together."

In the spring of 1822, Rev. Mr. Ellis, who had resided for several years at the Society Islands, came to the Sandwich Islands on his way to the Marquesas. He was accompanied by Messrs. Tyerman and Bennet, the well known deputation from the London Missionary Society, and by two Tahitian chiefs, who with their wives were proceeding with Mr. Ellis to establish a Mission in the Marquesas Islands.

The languages of the Sandwich and of the Society Islands are so very nearly alike, that these chiefs and Mr. Ellis could soon preach to the natives. It was, therefore, thought best to relinquish their voyage to the Marquesas, and remain permanently at the Sandwich Islands.

In April, 1823, the Mission received a further accession of strength by the arrival of additional labourers from the United States. This seemed to demand an enlargement of operations. As soon as circumstances would permit, arrangements were made for surveying Hawaii, with a view to the judicious occupation of that large and populous island. This object was successfully accomplished by the deputation designated for that purpose, and the volume before us is the report of their travels.

The travellers commenced their journey from Kairua, and travelled completely round the island, crossing it in two places, and visiting every considerable village and every remarkable locality. Their journal gives us a vastly more particular and authentic account of this island than is to be found any where else, and contains very many facts of great interest to the philosopher and geologist, as well as to the Christian. It completely establishes the volcanic origin of these

islands, and renders it evident that he, who would behold volcanic action in all its majesty and sublimity, must go not to the far-famed *Etna*, or *Vesuvius*, but to the almost unheard of krater of *Kirau* in the island of Hawaii. And here it is impossible not to remark the singularly different agents, which Divine Wisdom has employed in the formation of the islands of the Pacific. A part are heaved from the abyss of ocean by the incalculable force of volcanic fire, and the rest, spread out upon coral reefs, are built up from the bottom by the ceaseless labours of an almost invisible insect.

Besides the physical information communicated in this volume, it is interesting for the various moral exhibitions which it contains of the heathen whom the Missionaries visited, and to whom they preached. It is delightful to witness how well the people were generally disposed to hear the gospel, with what wonder they heard of the immortality of the soul, and how universally they were affected at a narration of the love of Christ. Every thing at present seems like a field waiting the harvest. It is a nation stretching out its hand unto God.

We shall proceed and give some extracts from this journal, with the intention of making our readers acquainted with its spirit, and with the sort of information which it may be expected to contain. In the following extract, the reader of the Bible will be surprised at finding among these islanders, sprung from what part of the human race no one can tell, a custom almost precisely like to the establishment of the Hebrew cities of refuge.

Adjoining the Hare o Keave, to the southward, we found a *pahu tabu* (sacred inclosure) of considerable extent; and were informed by our guide, that it was one of the *pohonuas* of Hawaii, of which we had so often heard the chiefs and others speak. There are only two on the island, the one, which we were then examining, and another at Waipio, on the north-

east part of the island, in the district of Kohala.

These Puhonuas were the Hawaiian *Cities of refuge*, and afforded an inviolable sanctuary to the guilty fugitive, who, when flying from the avenging spear, was so favoured as to enter their precincts. This had several wide entrances, some on the side next the sea, the others facing the mountains. Hither the manslayer, the man who had broken a tabu, or failed in the observance of its rigid requirements, the thief, and even the murderer, fled from his incensed pursuers, and was secure. To whomsoever he belonged, and from whatever part he came, he was always sure of admittance; though liable to be pursued even to the gates of the enclosure. Happily for him, those gates were perpetually open. Whenever war was proclaimed, and during the period of actual hostilities, a white flag was unfurled on the top of a tall spear, on the outside, at each end of the enclosure, and until the conclusion of peace, waved the symbol of hope to those, who, vanquished in fight, might flee thither for protection. To the spot, on which this banner was unfurled, the victorious warrior might chase his routed foes. But here he must himself fall back. Beyond it he must not advance one step, on pain of forfeiting his life. The priests and their adherents would immediately put to death any one, who should have the temerity to follow, or molest those, who were once within the pale of the *pahu tabu*, and, as they expressed it, under the shade, or screening protection, of the spirit of Keave, the tutelar deity of the place.

In one part of the enclosure, houses were formerly erected for the priests, and others for the refugees, who, after a certain period, or at the cessation of war, were dismissed by the priests, and returned unmolested to their dwellings and families; no one ventured to injure those, who, when they fled to the gods, had been protected by them. We could not learn the length of time it was necessary for them to remain in the Puhonua; but it did not appear to be more than two or three days. After that, they either attached themselves to the service of the priests, or returned to their homes.

The Puhonua at Honaunau is a very capacious one, capable of containing a vast multitude of people. In time of war, the females, children, and old people of the neighbouring districts, were generally left within it, while the men went to battle. Here they awaited in safety the issue of the conflict, and were secure against surprise and destruction in the event of a defeat.

We had often passed over the ruins of deserted heathen temples, and the vestiges of demolished altars in the Sandwich Islands; and one of our number, those in several groups of the Pacific; but the feelings ex-

cited on these occasions, had always been those of deep melancholy and horror, at the human immolations and shocking cruelties, which they had so often exhibited. Here, however, idolatry appeared at least in the form of clemency, and the Puhonua presented a scene unique among the ruins of paganism, which we contemplated with unusual interest. Whether its establishment was originally projected by the priests, to attach to their interests all who might owe their lives to its institution; or by some mild and humane prince, anxious to diminish the barbarous cruelties of idolatry, and soften the sanguinary character of savage warfare; or whether derived traditionally from the Israelitish cities of refuge, to which some of its features are strikingly analogous, we do not pretend to determine. However, we could not but rejoice, that its abolition was so soon succeeded by the revelation of a refuge more secure; that the white flag ceased not to wave, till another banner was ready to be unfurled, on which was inscribed, "Look unto me, and be ye saved, all the ends of the earth."—May Jesus become their strong hold, and their deliverer, and

When vengeance hovers nigh,
May his dear cross appear;
To this bless'd refuge may they fly,
And rest securely there.

The next extract will give our readers some account of the principal volcano on the island. It is indeed the most vivid description of one of these lakes of fire that we have ever seen.

We travelled on, clearing every ohelo bush, that grew near the path, till about 2 P. M., when the CRATER of KIRAU-EA all at once burst upon our view. We expected to have seen a mountain, with a broad base, and rough indented sides, composed of loose slags, or streams of lava, and whose summit would have presented a rugged wall of scoria, forming the rim of a mighty chaldron. But instead of this, we found ourselves on the edge of a steep precipice, with a vast plain before us, fifteen or sixteen miles in circumference, and sunk from 200 to 400 feet below its original level. The surface of the plain below was uneven, and strewn over with large stones, and volcanic rocks; and in the centre of it was the great crater, a mile or a mile and a half distant from the precipice, on which we were standing.

We walked on to the north end of the ridge, where, the precipice being less steep, a descent to the plain below seemed practicable. It required, however, the greatest caution, as the stones and fragments of rock frequently gave way under our feet, and rolled down from above; and with all our care we did not reach the bot-

tom without several falls and slight bruises. The steep, which we had descended, was formed of volcanic materials, apparently a light red, and grey kind of lava, vesicular, and lying in horizontal strata, varying in thickness from one to forty feet. In a small number of places, the different strata of lava were, also, rent in perpendicular or oblique directions, from the top to the bottom, either by earthquakes, or other violent convulsions of the earth, connected with the action of the adjacent volcano. After walking some distance over the sunken plain, which, in several places, sounded hollow under our feet, we came suddenly to the edge of the great crater, where a spectacle, sublime, and appalling, presented itself before us.

Astonishment and awe for some moments deprived us of speech, and, like statues, we stood fixed to the spot, with our eyes riveted on the abyss below.

Immediately before us yawned an immense gulph, in the form of a crescent, upwards of two miles in length, about a mile across, and apparently eight hundred feet deep. The bottom was filled with lava, and the south-west and northern parts of it were one vast flood of liquid fire, in a state of terrific ebullition, rolling to and fro its "fiery surge," and flaming billows. Fifty one craters, of varied form and size, rose, like so many conical islands, from the surface of the burning lake. Twenty-two constantly emitted columns of grey smoke, or pyramids of brilliant flame, and many of them, at the same time, vomited, from their ignited mouths, streams of florid lava, which rolled, in blazing torrents, down their black, indented sides, into the boiling mass below.

The sides of the gulph before us were perpendicular, for about 400 feet; when there was a wide, horizontal ledge of solid black lava, of irregular breadth, but extending completely round. Beneath this black ledge, the sides sloped towards the centre, which was, as nearly as we could judge, 300 or 400 feet lower. It was evident, that the crater had been recently filled with liquid lava up to this black ledge, and had, by some subterranean canal, emptied itself into the sea, or inundated the low land on the shore. The grey, and, in some places, apparently calcined, sides of the great crater before us; the fissures, which intersected the surface of the plain, on which we were standing; the long banks of sulphur, on the opposite side; the numerous columns of vapour and smoke that rose at the north and south end of the plain, together with the ridge of steep rocks, by which it was surrounded, rising probably, in some places, four hundred feet in perpendicular height, presented an immense volcanic panorama, the effect of which was greatly augmented by the constant roaring of the vast furnaces below.

After our first feelings of astonishment had subsided, we continued for about half an hour, contemplating a scene, which we felt it impossible to describe, filled with wonder and admiration at the almost overwhelming manifestation of the power of that dread Being, who created the world, and who has declared that by fire he will one day destroy it.

We then walked along the western side of the crater, till we reached the north end, where we left the few provisions, and little baggage, that we had, and went in search of water, which, we had been informed, was to be found in the neighbourhood. About half a mile distant, in a northerly direction, we found two or three small pools of perfectly sweet, fresh water a luxury, which, notwithstanding the reports of the natives, we did not expect to meet, in these regions of fire. It proved a most grateful refreshment to us, after travelling upwards of twenty miles over a barren thirsty desert.

When we had quenched our thirst with water thus distilled by nature, we directed the natives to build a hut for us to pass the night in, in such a situation as to command a view of the burning lava; and while they were thus employed, we prepared to examine the many interesting objects around us. Mr. Bishop returned with a canteen of water to meet Mr. Harwood, who had not yet come up. Mr. Thurston visited the eastern side of the great crater; and Messrs Ellis and Goodrich went to examine some extensive beds of sulphur, at the north-east end.

Between nine and ten, the dark clouds and heavy fog, that, since the setting of the sun, had hung over the volcano, gradually cleared away, and the fires of Kirauea, darting their fierce light athwart the midnight gloom, unfolded a sight terrible and sublime beyond all we had yet seen.

The agitated mass of liquid lava, like a flood of melted metal, raged with tumultuous whirl. The lively flame, that danced over its undulating surface, tinged with sulphurous blue, or glowing with mineral red, cast a broad glare of dazzling light on the indented sides of the insulated craters, whose bellowing mouths, amidst rising flames, and eddying streams of fire, shot up, at frequent intervals, with loudest detonations, spherical masses of fusing lava, or bright ignited stones.

The dark, bold outline of the perpendicular and jutting rocks around, formed a striking contrast with the luminous lake below, whose vivid rays, thrown on the rugged promontories, and reflected by the overhanging clouds, combined to complete the awful grandeur of the imposing scene.

We sat gazing at the magnificent phenomenon for several hours, when we laid ourselves down on our mats, in order to observe more leisurely its varying aspect; for although we had travelled upwards of

Twenty miles since the morning, and were both weary and cold, we felt but little inclination to sleep. This disinclination was probably increased by our proximity to the yawning gulf; and our conviction that the detachment of one small stone from beneath the overhanging pile, on which we were reclining, or the slightest concussion of the earth, which every thing around indicated to be no unfrequent occurrence, would perhaps precipitate us, amidst the horrid crash of falling rocks, into the burning lake immediately before us.

The following is an interesting exhibition of domestic affection in all its power of undisguised truth, or, as the Missionaries more correctly call it, a beautiful specimen of native manners.

About 3, p. m. we approached Kaimu. This was the birth place of Mauae, and the residence of most of his relations. He was a young man belonging to the Governor, who had been sent with the canoe, and, since leaving Honuapo, had acted as our guide. He walked before us as we entered the village. The old people from the houses welcomed him as he passed along, and numbers of the young men and women came out to meet him, saluted him by touching noses, and wept for joy at his arrival. Some took off his hat, and crowned him with a garland of flowers; others hung round his neck wreaths of a sweet scented plant, resembling ivy, or necklaces composed of the nut of the fragrant pandanus. When we reached the house where his sister lived, she ran to meet him, threw her arms around his neck, and having affectionately embraced him, walked hand in hand with him through the village. Multitudes of young people and children followed, chanting his name, the names of his parents, the place and circumstances of his birth, and the most remarkable events in the history of his family, in a lively song, which, he afterwards informed us, was composed at his birth.

Thus we passed along till we reached his father's house, where a general effusion of affection and joy, presented itself, which it was impossible to witness without delight. A number of children, who ran on before, had announced his approach. His father, followed by his brothers and several other relations, came out, and met him, and, under the shade of a wide spreading kou tree, fell on his neck, and wept aloud for some minutes; after which they took him by the hand, and led him through a neat little garden into the house. He seated himself on a mat on the floor, while his brothers and sisters gathered round him. Some unloosed his sandals, and rubbed his limbs; others clasped his hand, frequently saluting it by touching it with their noses; others brought him a calabash of water, or a lighted tobacco pipe. One of his sisters, in particular, seemed considerably affected. She clasped his hand, and sat for some time weeping by his side. At this we should have been surprised, had we not known it to be the usual manner among the South Sea islanders of expressing unusual joy or grief. In the present instance, it was the unrestrained expression of the feelings of nature. Indeed every one seemed at a loss how to manifest the sincere pleasure, which his unexpected arrival, after several years absence, had produced. On first reaching the house, we had thrown ourselves down on a mat, and remained silent spectators, not however without being considerably affected by the interesting scene. We had been sitting in the house about an hour, when a small hog nicely baked under ground, with some good sweet potatoes, was brought in for dinner, of which we were kindly invited to partake.

We would cheerfully add other extracts from this interesting tour. But our limits forbid. We have inserted enough to interest our readers in the book, and that interest we hope they will increase by reading it for themselves.

MISSIONARY INTELLIGENCE.

BAPTIST FOREIGN MISSION.

BURMAH.

It is with regret we are compelled to believe, that the information alluded to in our last number, contained in the letter from Mr. Newton, of Calcutta, was

premature. Our Missionaries, we fear, are not yet released from captivity; but we rejoice that they were at the last accounts alive. Before this time, we have reason to believe that the war is completed, and we trust that the Mission, notwithstanding its many reverses, will yet

be established on a foundation more immoveable than ever. It was with this expectation that Mr. Hough was about to depart from Calcutta for Rangoon. He is probably at present there, and recommending, or preparing to recommence, missionary operations.

LETTER FROM REV. J. WADE TO REV. DR. BALDWIN, DATED

Calcutta, Aug. 23d, 1825.

Very dear and Reverend Father in Christ,

I have received your letter, dated Feb. 17, 1825, from which I derived very great pleasure. I have let one opportunity pass without returning the favour; the reason of which was, that Mrs. Wade, at the time, was very ill, and I chose to wait until I might have something favourable to write of her recovery; and, blessed be God for his mercy, she is now convalescent, and gaining her strength, as fast as could be expected in this climate, and especially at this season, which is very sickly.

As to news from Burmah there is very little at present which can be depended upon. It seems that the army which proceeded up the river from Rangoon still continue at Prome, and will do so until the rainy season is over.

There are reports respecting the dear Missionaries at Ava, and though they cannot be entirely depended upon, our hopes that they are still alive are thereby greatly strengthened. The most probable reports of this kind are stated under oath by an English *native* Soldier, who was for some time a prisoner at Ava, but who, at length, effected his escape, and found his way to Prome. His testimony states that Dr. Judson, Dr. Price and some English prisoners were in close confinement and in chains, that Mrs. Judson lived in her own house unmolested, and was permitted to visit Dr. J. once or twice in a week, and to send him and the other prisoners provisions daily.

This statement has been corroborated by private letters to Mr. Hough from some of the officers at Prome.

We feel exceedingly anxious to return to Rangoon. But I cannot, under two or three months, leave Calcutta on account of my engagement relative to printing Dr.

Judson's Burman Dictionary. Nor is it important, considering the advantages I here have for studying the language, and the extravagant prices of provisions there of all kinds, that I should return at present.

Mr. Hough, I suspect, will return soon, probably by the first opportunity.

EXTRACT OF A LETTER FROM MR. JOHN LAWSON, DATED

Calcutta, July 30, 1825.

Rev. and dear Sir,

It is with deep regret that I state, we have received no intelligence that can be much relied on, respecting Mr. and Mrs. Judson, and Dr. Price. Your Missionaries of course will inform you relative to the state of the war as affecting the American Mission in the Burman country. It is reported that all the Europeans at Ava are imprisoned, and subsist entirely on the charity of passengers, who throw them a little rice, &c. It has also been reported, that Mrs. Judson is permitted to reside in her own house, and goes to the prison every two or three days to see Mr. Judson. Another report stated, that one of the prisoners was very ill indeed. This is all that we have heard, and we cannot depend on this. If there is *any* truth in it, it is consoling to learn that our friends are still alive. God alone can deliver them. Many prayers are daily presented here for their safety, and we doubt not the churches in your beloved America cease not to supplicate in their behalf. Prayer has opened the prison door in more cases than one; and why should it be less powerful now than in former days? God is not less disposed to hear, and his hand is not shortened that it cannot save.

Mrs. Wade is ill. She is now under our roof, and has the best medical attendance. We trust she will soon be restored to health.

EXTRACT OF A LETTER FROM MR. HOUGH, DATED

Scrampore, July 27, 1825.

Rev. and dear Sir,

I have just finished, free of expense to the Board, an edition of 500 copies of Dr.

Judson's revised translation of Matthew, and am proceeding, with the second part of Acts, (in the same manner) beginning with the 15th chapter, which has not yet been printed. The parts of the New Testament now in print, are Matthew, John, John's Epistles, the first fourteen chapters of Acts, and Ephesians. I have with me a short Epitome of the Old Testament, and Hebrews not printed. The remaining part of the translation is with Dr. Judson at Ava.

My last letter from an officer in the army, at Prome, and written in May, mentions that Dr. Judson, Dr. Price, and an Englishman, are in chains; that one of them, whom the writer could not learn, was very ill. No mention is made of Mrs. Judson, and I infer that she is not in confinement. Another letter which I have lately received from Rangoon, states that part of the country to be quiet, but that there is a prospect of famine among the inhabitants, as no rice has been cultivated in the country since the war commenced. Provisions are now sold at a very great price. I think of returning, however, in two or three months, as some one of us ought to be there about that time, to make the necessary repairs, and commence arrangements for future missionary operations. The termination of the war cannot be expected, till the fall of the Capital, which event will take place, humanly speaking, about the beginning of next year.

The prevailing idea is, that a large proportion of Burmah, will be retained by the English, particularly the lower provinces and Arracan; should this be the case, some of the obstacles in the way of the progress of Christianity will be removed—at least, its progress or regress will not depend upon the will of Majesty.

There is no cause why Mr. Boardman should delay. Should it not be practicable for him or us to go to Burmah for some time to come, he can commence the language under good advantages in Bengal.

With Christian affection,

I am sincerely yours,

G. H. HOUGH.

*Rev. Dr. Bolles, Assistant
Corres. Sec'y.*

CAREY STATION.

LETTER FROM REV. ISAAC M'COY, DATED

Carey, (Ind.) September 19, 1825.

Dear Brother,

On the 5th instant, we sent a perigue with five men in her, to the Thomas Station on Grand river, laden with supplies for that establishment. The following day I set out by land for that place, driving a few cattle. Travelling slowly, brought us on the ninth to an Indian village about 30 miles from Thomas. These people had been apprised of my intention to visit Grand river, and had been instructed by other chiefs to listen to me as I passed their place, which would supersede the necessity of their meeting me at Grand river. We had scarcely pitched our tent in their neighbourhood, before all the men, and some boys, assembled at our camp for conversation. No company ever appeared more easy, pleasant, and friendly, than this. They smoked, and listened, and talked, until late at night.

The following day afforded me the satisfaction of shaking hands with numerous Ottawa friends, who came to see me a few hours after I reached our establishment. I informed them that the next day would be prayer-day, (Sabbath) when I should wish to see all their people at our house, the women as well as the men, that I might talk to them on things that are good. It would not be a meeting for the purpose of smoking. On the next day I would meet the men and smoke with them.

About 9 o'clock on Sabbath morning, all the inhabitants of Noon-day's village, except a few who were absent from the neighbourhood, assembled, and listened to preaching with remarkable decorum and attention.

In the afternoon, I rode five miles down the river with the view of preaching to Blackskin and his party. The chief, whom I had not seen before, met me in his yard, and very affectionately invited me into his house. We had but just seated ourselves when orders were given to prepare food for us, which I informed him was unnecessary, as I had made a

very hasty visit. I acquainted him with my object in calling on him. It was not to smoke, but to talk to him and all his people about God and things that are good, and requested him to assemble his people. Their huts stood close to each other. He spared no pains to show himself friendly, but considered it too great an innovation of Indian custom to assemble his people to listen to conversation when the meeting was not to be considered a kind of council. He did not *mention* any objection to my proposal, but, according to Indian custom, when they do not approve of a proposal of this kind, and are unwilling to give a person pain by saying No, he gave me no answer, but followed the request with conversation on a different subject. As soon as I ascertained the old chief's feelings, I said no more about preaching, said something to the old man and those immediately around him on the subject of religion, visited a sick man in another hut, and returned, and met several others, who, on hearing of my arrival in the neighbourhood, had come in to see me.

Agreeably to our previous arrangements, I met on the following day, in Noon-day's village, a pretty large assembly from this, and from Blackskin's village, and elsewhere. They expressed a high opinion of our Missionary labours, and most earnestly entreated that they might soon be favoured with a school in their place, and with all the instruction and assistance which the Mission, in complete operation, was calculated to afford. Noon-day and Blackskin said they were both growing old, and they desired very much to see, before their deaths, their children enjoying the advantages of education, and of other improvements which they hoped would be made through our means. They were sorry that some of their young men, when intoxicated, had insulted our people, and injured our property, but they had been instigated by a mischievous white man whose name they gave me. This man and some others, had endeavoured to disaffect them to the Mission in general, and had circulated among the Ottawas many slanders, the particulars of which they gave me. But

they hoped I would feel no uneasiness on account of these things, as the reports were not credited. They told me these things merely because they thought I ought to know them.

On the 13th, I called together the two principal chiefs mentioned above, and several subordinate ones, and many other persons, and distributed to them a lot of farming and other utensils, furnished by the government, and forwarded to our care some time since, consisting of ploughs, vokes, chains, axes, hoes, augers, saws, &c.

In our intercourse with the Indians, we endeavour at all times, to avoid every thing that would be considered trifling in our department; at the same time there is perhaps no people among whom it is more necessary to appear with an easy familiarity, than among these. Naturally suspicious of the whites, they notice many things which give them pain, of which they do not complain; and attentions which they consider their due, they seldom fail to reward with expressions of sensible satisfaction, and that delightful confidence which bursts from the bosom of the forlorn on his meeting a friend. These sentiments were strikingly corroborated on a visit I made to the chief Blackskin on the 14th. I spent the night in his bark hut, where I was loaded with hospitality and kindness, which, with similar means, could not have been exceeded in a Christian country, where I was desired to listen to many deeply affecting remarks and narratives respecting the sad and almost friendless state of the Indians, and where I was listened to as a confidential and affectionate friend.

On this occasion, as often on similar ones, I felt happy to be a messenger of peace and comfort from friends of humanity who could not visit in person these abodes of despair—I was happy to be the bearer of glad tidings to the poor. The sweet words of our Saviour, "to the poor the gospel is preached," can never be better relished than when, under a due sense of dependence on Almighty God, we talk of the condescending love, sufferings, and righteousness of our blessed Saviour, to the wild, weather-beaten,

heart-broken savage of the woods. Every thing around appears in a state of nature. The voice of necessity alone has been obeyed; nothing has been improved by art or polished by science; and one feels as though he had reached the regions of the lowest state of human nature. Yet, even here, he is rejoiced to find, though enveloped in poverty, wretchedness, superstition, and sin, evidences of the existence of a noble mind, sensible of present woes, dreading the future, struggling to rise, yet ignorant of the means, and ready to bow in despair!

I persuade myself, sir, that a visit among these houses of wo in the wilderness, could not fail to benefit the minister whose lot it should afterwards be to labour in the milder climes of civilization and Christianity. The contrast would be

striking, and the effect deepening to his better feelings.

Allow me, dear brother, to solicit a moment of your time as you ascend your pulpit in presence of your congregation, and entreat you to indulge the reflection, that at that very time, thousands of Indians dark within and distress without, lie lonely in their smoky huts, or tremble in the snowy blast or chilling rain, without a hand to point them to a home,—without a guide to show the path to heaven! I need not predict the effect of such reflection.

In behalf of the poor Ottawas, allow me to exclaim, O that God would have compassion,—that Christians would pray,—that the benevolent would help!

Respectfully your obedient servant,

ISAAC M'COY.

RELIGIOUS INTELLIGENCE.

DIVIE BETHUNE, ESQ. OF NEW-YORK.

At the public meeting called by the Board of Managers of the House of Refuge, a few weeks since, Hiram Ketchum, Esq. of this city, on submitting a motion, remarked—"That it was not two years since in that room was collected a numerous and highly respectable portion of our fellow citizens convened for the purpose of deliberating on the important measure, which had brought into existence this benevolent institution. I well remember, said Mr. K. how I was delighted on that occasion. We came not together, sir, to make speeches—we came to devise means for the melioration of the condition of the neglected and helpless children of crime. First rose a learned Professor of Columbia College, and in Addisonian style, and with Addisonian wisdom, advocated the cause of the hapless delinquent. In another quarter of the room was heard the silver tones of the District Attorney; presenting the result of his observations and experience. Next, a respectable mechanic presented himself, and proposed a measure, which was finally adopted, and became a part of our plan. With all these, sir, I was highly delighted, and the recollection comes over my heart, cheering it like the first breath of spring. But there was another, whose speech was, in my estimation the best, because the most to the point. It was made by one, who, since

that time, has, as I firmly believe, been called to his reward in another and more perfect state—I allude to the late DIVIE BETHUNE, Esq. This was a merchant's speech—a true business like speech—it was short, but it was comprehensive. "I have heard your speeches," said he, "I like the object—I like your plan—and I subscribe fifty dollars to aid in bringing it into operation." He touched the chord which vibrated in every bosom. His example was immediately followed—and before the assembly dispersed, sixteen hundred dollars were laid on the table—which has since been increased to sixteen thousand.

CHARLESTON BAPTIST ASSOCIATION

The Annual Meeting of this Association was held at Congaree Church, on Saturday the 5th ult. The Rev. Mr. Dossey delivered the Association Sermon. The Rev. Mr. W. B. Cook was elected Moderator, and the Rev. Mr. R. Missildine, Clerk. Letters from 30 Churches were read.

State of the Churches.—Baptized 226, Received by letter 42, Restored 14, Dismissed 65, Excluded 51, Dead 50, Communicants 4104. Churches 38; Ordained Ministers 19; Licensed Preachers 5.

LAST HOURS OF BISHOP RIDLEY.

Previous to the accession of the bloody Mary to the throne of England, Dr. Ridley, then Bishop of London, paid the princess a visit at her place of retirement in the country. Mary thanked him for his civility, and entered into conversation with him for about a quarter of an hour—she told him that she remembered him at court, and particularly mentioned a sermon of his before her father; and then leaving her chamber of presence, she dismissed him to dine with her officers.—After dinner she sent for him again, when the Bishop informed her, that he not only came to pay her a visit, but also to offer to preach before her next Sabbath, if she would be pleased to permit him. On this she changed countenance, and after some minutes silence, said, “As for this matter, I pray you, my lord, make the answer to it yourself.” And upon the Bishop’s urging the matter, as a sense of conscience and duty, she at last told him, that the doors of the parish church should be open to him, where he might preach if he pleased, but neither herself nor any of her servants should hear him.—“Madam, I trust you will not refuse God’s word”—“I cannot tell what you call God’s word. That is not God’s word now which was God’s word in my father’s days.” “God’s word is the same at all times, but has been better understood at some times than in others.” Mary enraged, replied, “You durst not for your ears have avouched that for God’s word in my father’s days, that you do now.—As for your new books, I thank God, I never read any of them; I never did, and I never will.” After using much harsh language, she took leave of the Bishop with these words: “My lord, for your civility in coming to see me I thank you, but for your offering to preach before me, I thank you not a whit.” This interview gave the Bishop a sorrowful prospect of what was to be expected, if ever the Princess came to the throne. When she ascended the throne, Ridley went to do her homage, and to submit himself to her clemency. He was immediately sent to the Tower, and after three months imprisonment was removed to Oxford, and condemned for heresy. During the two weeks between his condemnation and death, the priests used every means in their power to gain him over to their cause, but he was deaf to their remonstrances, and was not to be shaken from the principles he had adopted. When the day of his death arrived, he was calm and intrepid. He called it his wedding-day; and having invited some friends, he supped the preceding evening with great cheerfulness. One of his friends proposed to sit up with him, but he declined, saying, that, by God’s help, he hoped to

sleep as quietly as ever he had done. On the morning, he dressed himself in his Episcopal habit, and walked to the place of execution between the Mayor and one of the Aldermen; and seeing Latimer approach, he ran to meet him, and embraced him, and exclaimed, “Be of good heart, brother, for God will either assuage the fury of the flames, or else give us strength to endure them.” At the stake he knelt down and embraced it. Both he and Latimer prayed, and both suffered the most cruel death with the greatest courage.

REVIVALS OF RELIGION.

EXTRACT OF A LETTER FROM WEST-SPRINGFIELD.

But now, my dear brother, I have good news to tell you. The Lord is at work in this place by the power of his Spirit. Those who were stout hearted and far from righteousness, are bowing to the mild sceptre of Jesus. Infidelity is schocked; the icy fortress of Unitarianism is thawed, and illuminated by the Sun of Righteousness. In short, sinners of all grades, and classes, and ages, are alarmed, and are crying for mercy; while saints rejoice in the work of the Lord. More of this hereafter. May this blessed work spread and prevail.

Yours truly,

P. S. About fifty have obtained hope in Christ, since the awakening began. Twenty-one have been baptized, and ten are expected to put on Christ visibly, on the next Lord’s day. Many are now distressed for sin, and new instances of awakening are multiplying; the hearts of saints rejoice. Such a season of the divine power as we have witnessed here on Thursday and Friday evenings, have rarely occurred in the history of the church.”

EXTRACT OF A LETTER, DATED

Addison, (Ver.) Nov. 23, 1825.

Messrs. Editors,

Believing the readers of your Magazine to be interested in the advancement of Immanuel’s kingdom, I submit to the pleasure of the publishers, a brief account of a late work of God in this place.

The revival commenced in June last, when two or three of the youths were hopefully brought to a knowledge of the truth. This was indeed unexpected yet welcome and joyful news to the people of God, who had for a long time been distressed with painful trials; and even at

the commencement of this work, were in an alarming state of darkness, mourning the absence of their Lord. But when the time appointed of the Father drew nigh, and the coming of the Highest was proclaimed among us, Christians aroused to prepare his way. The tongues of the dumb were loosed to sing, and all with one accord united in ascribing salvation to our God. The happy work has continued gradually to increase until 26 have been made willing in the day of his power, and have professed faith in his name before many witnesses. We hope the Lord has yet much people in this place, who will be brought to know him in due time. O Lord, revive thy work!

Yours with respect,

ALANSON L. COVELL.

ORDINATIONS, &c.

ORDAINED, October 27, 1825, at Rodman, N. Y. Rev. DANIEL PECK to the Pastoral charge of the Baptist Church in that place. Introductory Prayer and Sermon, by Rev. Joshua Bradley; Ordaining Prayer by Rev. J. Freeman; Charge by Rev. Asa Averill; Right Hand of Fellowship by Rev. P. Brown; Concluding Prayer by Rev. P. Cross. Mr. Peck was educated as a physician, which profession he practised for several years with reputation to himself, and satisfaction to the public.

ORDAINED at North Yarmouth, over the Baptist Church in that town, Rev. ALONZO KING. Introductory prayer by Rev. A. Wilson; Sermon by Rev. Dr. Chapin, from 2 Cor. ii. 15, "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish, &c." Ordaining prayer by Rev. S. Stearns; Charge by Rev. B. Titcomb; Right Hand of Fellowship by Rev. T. B. Ripley; Concluding Prayer by Rev. B. Titcomb, jr.

On Wednesday, the 28th of Dec. a new Baptist Meeting-House, recently built in Hyannis, Barnstable County, Massachusetts, was dedicated to the worship of God. The services commenced with select portions of scripture, read by Rev. H. Helsey, of the cast Congregational parish in that town; the Introductory Prayer was offered by Rev. Mr. Wing, of the Baptist Society in Brewster; the Dedicatory Prayer, and an appropriate and interesting sermon by Rev. John Peak, pastor of the church, from Haggai ii. 9. "The glory of this latter house, shall be greater than that of the former, saith the Lord of Hosts." Concluding Prayer by Rev. Mr. Crowell, Baptist minister of Yarmouth.

On the same day, the handsome brick Meeting-House built for the use of the Baptist Church and Society in Concord, N. H. was dedicated to the service of Almighty God. Sermon by Rev. Ferdinand Ellis of Exeter, from Haggai ii. 9; Dedicatory Prayer by the Rev. N. W. Williams, formerly of Windsor, Vermont, now of Concord.

"The House," says the Concord Register, "we understand cost between six and seven thousand dollars, and was built chiefly by the well directed exertions of a few spirited individuals of this town. It is a handsome structure; quite an ornament to the place: and in its workmanship very creditable to the skill and taste of Mr. John Leach, the architect.

Account of Monies, &c. received by Rev. Mr. M^cCoy, for the Carey Station.

1825.	
June 16.	From Rev. James M ^c Coy, Salem, (Ind.) on acct of Luminary, 2,00
	" Mrs. Elizabeth M ^c Coy, - - 1,00
	" James Denny, - - - 1,50
21.	" William Sawyer, at Thomas, - 8,00
July 15.	" Rev. Corbly Martin, Agent for Star and Luminary, - - 70,83
20.	" Charles Polke, at Carey, - - ,88
	" Miss Martha Shields, Christiana, Delaware, in support of an Indian boy, \$10,--in support of an Indian girl named Martha Shields, \$9,25,--and 75 cts. for postage of her letters, - 20,00
	" Mrs. Boulden, in support of Susan James, an Indian girl, - 10,00
	" Miss S. Shields, in support of Gideon Ferrel, an Indian boy, 10,00
	" Mr. J. James, - - - 10,00
	By amount saved by labour of our hired hands in binging public property from Chicago, and by sale of 2 barrels of flour, and one barrel of salt to Kirk, - - 38,37
	" sale of 4 lbs. of sugar to an Indian, ,50
	" smith work for a traveller, - 1,00
	" sale of articles to W. Sawyer, 5,50
	" " " an Indian, - 1,50
	" " " a traveller, - 75
	" " " an Indian, - 1,00
	" " " J. Martin, - 8,00
	" " " J. Bailey, - 14,59
	" smith work for a traveller, - 19
	" do. " - 50
	871,89

Monies received by virtue of our Agencies under Government.

July 20.	By one quarter's allowance for myself, at \$400,00 per annum, - 100,00
	By salary of Robert Simerwell, Missionary, at 365 per ann. - 91,25
	By salary of William Polke, Missionary, at 400 per ann. - - 100,00

By salary of blacksmith for Thomas, at 36 ^s per annum, - - -	91,25
By salary of two persons for Ottawas, at 200 each, - - -	100,00
By amount for articles furnished smith shop at Carey, to be received October 1st, - - -	132,28
By amount of articles furnished smith shop at Thomas, to be received October 1st, - - -	116,71
By amount received for boarding two persons for Ottawas, from Jan. 1, to March 31,---13 weeks at \$1 per week each, - - -	26,00
By amount due for same, up to June 30,---13 weeks, - - -	26,00
By amount due for same, up to Sept. 30,--13 weeks, - - -	26,00
Total,	\$1,015,59

Donations in Clothing, &c.

By Rev. James M ^c Coy, Indiana, from himself and wife, Elisha Denny, Polly Denny, Samuel Neald, Abigail Neald, Mary Trowbridge, David Trowbridge, Elizabeth Trowbridge, Mathias Waller, Isaac Skelton, Dempsey Trowbridge, and Thomas S. Mount, members of Blue River Missionary Society, Clothing, &c. worth -	15,00
From Sarah Payne and Miss M ^c Neald, -	75
From Mrs. Sally Polke, table linen, -	4,00
	\$19,75

Accounts of Monies received by the Treasurer of the Baptist General Convention of the United States.

1825.	
Dec. 30.	From Mission Box, by Catharine Lewis, Marshfield, for Carey Station, - - - 1,00
	“ Robett Scott for Burman Mission, 1,00
	“ Sabbath School in 2d Baptist Society in Boston, for heathen children, - - - 3,42
	“ Mr. Hobart, of Milton, for Foreign Missions, - - - 5,00
	“ Female Primary Soc., connected with the Baptist Soc. in Roxbury, for foreign mission, - 36,05
	“ Female Industrious Society, connected with the Baptist Society in Roxbury, for Carey Stat. 14,82
	“ Bap. Church in Roxbury, for do. 8,61
1826.	
Jan. 6.	From the Mechanical Labouring Society in Cambridge, for Carey Station, - - - 28,58
	“ From Female Mite Society in Shaftsbury, by T. Sedgwick, Esq. 11,70
	“ Shaftsbury Auxiliary Soc., by do. 10,50
	“ do. Association, by do. 148,80
9.	“ the Second Bap. Sabbath School Mite Society, by Mr. Pulsifer, 6,68
11.	“ the New-York Baptist Foreign Mission Society, by Rev. S. H. Cone, - - - 200,00
	“ the hand of M. D. Fosdick, of Charlestown, for Carey Station, 5,00

14.	From the Carey Society of the First Baptist Church and Society in Boston, for the support of an Indian child by the name of James Manning Winchell, -	20,00
23.	“ Samuel Hill, aged 6 years, for the heathen, - - - -	1,00
	“ Esther B. Hill, William B. Hill, and Samuel Hill, jr. children of Samuel Hill, 40 cents each, -	1,20
	“ the white male children in the Sabbath School attached to the Baptist Church in Oliver Street, New-York, for the support of an Indian child at the Carey Station, to be called John Williams, 10,00	
	“ Walpole and Sharon Female Burman Society, - - - -	6,73
		\$520,09

HEMAN LINCOLN, *Treas.*

POETRY.

LINES

ADDRESSED TO A LITTLE ORPHAN GIRL;
AN ONLY CHILD.

Thy mother 's dead, thy father 's gone,
And thou art in this world alone,
Where cares and sorrows thick are strown,
Where perfect bliss is never known,
Where life's a span.

Hast thou relations? Ah, my dear!
Relations oft are insincere,
And disregard the falling tear
Which must on Orphan cheeks appear,
So vile is man.

Admit thy kinsfolk of the best
That ever orphan girl possest,
Yet none have e'er so sweetly prest
The infant to the throbbing breast,
As the dear mother.

But ah, my child! the dreadful tale!
Which could thou hear, 't would turn
thee pale,
“ A mother's tenderest love may fail,
She's as imperfect weak and frail,
As any other.”

Ah yes, a mother may forsake
Her sucking child,* and so partake
Of savage heart as well as make,
And all the ties of love may break,
This truth is known.

But there 's a God, sweet little friend,
On whom you safely may depend,
He loves—his love will never end,
Towards little girls whose prayers ascend
Up to his throne.

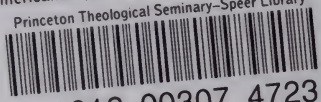
* Isa. xlix, 15.

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